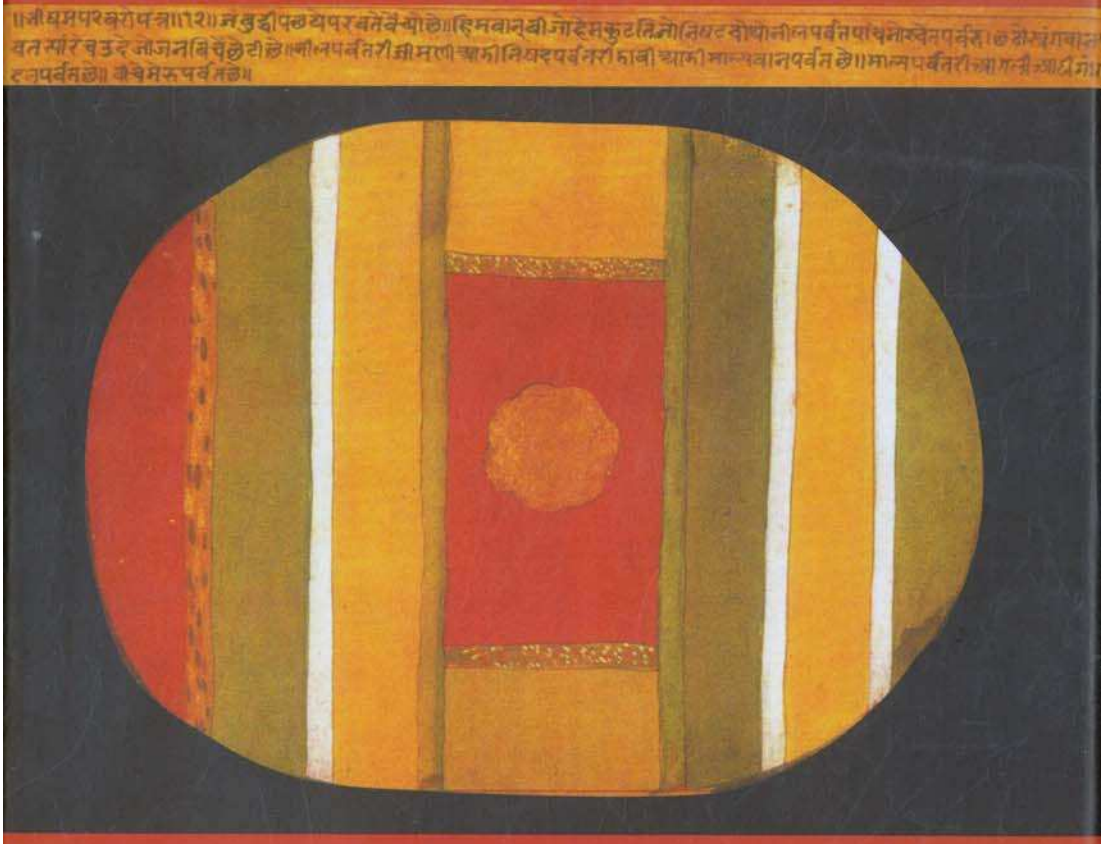
Thirty minor Upaniṣads

TRANSLATED BY

K Narayanasvami Aiyar



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THIRTY MINOR
UPANIṢADS

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2011
TANTRA FOUNDATION
NEW DELHI

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Editor's Note

It is a great privilege for the Tantra Foundation to present before the public the revised edition of the Thirty Minor Upaniṣads, translated by E. Narayanaswami Aiyar. This work was published as early as 1914 by the Adyar Library in Madras. For nearly eight decades after the publication of its first edition the book lay in abeyance and did not see the light of day. The present revised translation is an attempt to place the sublime teachings of the Thirty Minor Upaniṣads for the benefit of scholars and lay readers. These little known but important works are of later origin than the ancient classical Upaniṣads, 108 in number. They form a very important segment of the medieval sectarian Upaniṣads. The idea of preparing a revised edition of the Thirty Minor Upaniṣads is significant for several reasons. Firstly, the teachings of the Minor Upaniṣads are truly representative of the growth and development of the Hindu philosophical thought. They mark a certain remarkable continuity of philosophical ideas while introducing various transformations. Secondly, many Upaniṣads in the present collection contain several esoteric details on yogic practices that are seminal to the understanding of the yogic practices inherent in the Śaiva and Śākta Tantras.

The renewed interest in the area of consciousness studies and transpersonal psychology today makes the study of the Upaniṣads especially significant. The search for meaning of personal truths is still exerting today a tremendous influence on the cultural life of humanity on a global scale. For all these reasons the Upaniṣads are the profoundest importance for the future. They are a grand outpouring of religious fervour and contemplative spirituality, that is to say, a scripture that speaks of metaphysical varieties for all races and all times.

The original book has undergone several copious revisions for which I am alone responsible. However, a revisionistic venture, such as the current enterprise of this book suffers from many limitations. From the several editions that were found namely, *108 Upaniṣads in Telugu Characters*, edited by Siddhāntin Subrahmaṇya Śāstri, Madras, 1883; *Minor Upaniṣads*, critically edited by F. Otto Schrader, Madras Adyar Library, 1912; *Īśādi-aṣṭottara Upaniṣadaḥ* by Tukaram Tatya, Bombay Nirnaya Sagar Press, (n.d.); the author has adopted for his translation the afore mentioned South Indian editions. In a few places the author has referred to the Calcutta edition, namely, *The Atharvāṇa Upaniṣads with the Commentary of Narayaṇa*, edited by Rāmamaya Tarkaratna, Calcutta: Asiatic Society of Bengal, 1872-74. The Upaniṣads translated in this volume give a representative section of i. Vedanta; ii. Philosophical; iii. Mantra; iv. Sannyāsa and v. Yoga Upaniṣads from the several classes of Upaniṣads that exist. However, the selection of these texts is based on the author alone who has not given any rationale behind the selection of these texts. We have, as far as possible retained the original translation except in cases where the sentences were long-winded, outmoded or terse. In those places an attempt has been made to give a reader-friendly translation, retaining the sense of the original. Unfortunately, owing to paucity of time we, were unable to present the translations along with the original Sanskrit. In the revised edition diacritics are used with the transliterated Sanskrit following the standard usage. We have followed the conventions in the Roman and italics and have made some exceptions in certain places (eg. p.17 etc.). Sanskrit words now familiar in the current day usage (such as mantra, guru) and technical concepts

(such as *ātman*, Brahman) for which there are inadequate equivalents in English have gone untranslated. A glossary of technical terms has been provided at the end of the book for a more accurate reading of concepts underlying the text passages.

The present work would not have taken shape without the generous grant from Mr. Azad Shivdasani, London. We most sincerely thank him for his good will and empathy to publish Indic scriptures that have a value for us today. Dr. Karan Singh very kindly consented to write a Foreword, and in several ways provided an inspiration for the auspicious beginning for the inaugural volume of the foundation.

I would like to record my deep sense of gratitude to Swami Veda Bharati, for his very perceptive and erudite Introduction "Continuous Revelation". We are blessed by his illuminating ideas to this inaugural volume of the foundation.

The editor wishes to express her special appreciation to all those who have helped in the arduous process of revisions. Smt. Keerti Ramachandran assisted me in the early drafts of the work. Pandit Satkari Mukhopadhyaya undertook the tedious but important task of proofreading the final draft of the revised manuscript. I am, personally beholden to all of them for their kind help and inspiration.

Last but not the least, I am thankful to Sri Ramashis Mukhopadhyaya for the fine production of this book.

PROF. MADHU KHANNA

Foreword

The Upaniṣads undoubtedly represent a high watermark of world wisdom, and remain a perennial source of inspiration and guidance down to the present day. The fact that they deal with perennial questions such as the relationship of the Ātman and Brahman (man and God in the Semitic tradition), the several pathways to the union (yoga) of the two, the importance of the Guru and the essential requirements of being a worthy student are of perennial significance, and retain their importance age after age down through the long and tortuous corridors of time.

Reading the words of inspired sages is, for me, one of the great joys of life. In memorable words, the Upaniṣads reveal to us a world of spiritual striving and realization, a world to which all human beings can have access regardless of their caste or creed, religion or nationality. It is for this reason that the Upaniṣads have had such a profound influence around the world. We may recall Schopenhauer's much quoted remarks: "From every sentence deep original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. In the whole

world... there is no study ... so beneficial and so elevating as that of the Upaniṣads. They have been the consolation of my life, and will be the consolation of my death. They are destined sooner or later to become the faith of the people."

It is not known exactly how many Upaniṣads existed, but it is believed that the number was well over 200. Of these the great Adi Shankaracharya wrote commentaries on 11 of them, which have therefore been looked upon as the major Upaniṣads. These are the Iśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍukya, Taittiriya, Aitareya, Chāndogya, Bṛhadāraṇyaka and Śvetāśvatara. In addition, there are several other Upaniṣads which, somewhat unjustly, have been labelled as 'minor'. They may not have attracted so much attention, but the truths that they contain are no less significant than those in the major ones.

It is, therefore, useful that some of the 'minor' Upaniṣads also become available to lovers of philosophy. In the context I welcome the publication of 'Thirty Minor Upaniṣads' which were translated by Shri K. Narayanaswami Aiyar almost a century ago and re-edited and updated by Prof. Madhu Khanna, a well known scholar. They carry an erudite introduction by Swami Veda Bharati, a reputed Vedantic scholar. In the complex and convoluted world in which we live, full of conflict and tension, the study of the Upaniṣads represent a gateway of a different reality illuminated by spiritual truths. I am sure this publication will help to popularize the comparatively lesser known texts, and thereby prove to be of help not only to scholars but to spiritual seekers in India and abroad.

DR. KARAN SINGH
MEMBER RAJYA SABHA
NEW DELHI

1
Muktika Upaniṣad of Śukla Yajurveda

ADHYĀYA I

Addressing with devotion and obedience Śrī-Rāma, the Lord Hari, at the end of his *samādhi*, who being himself changeless is witness to the countless fluctuations of the mind and who ever rests absorbed in the meditation of the Absolute while seated under the bejewelled dome of the palace in the lovely city of Ayodhyā, in the midst of Sītā, Bharata and Saumitri (Lakṣmaṇa) Śatrughna and others, eulogised day and night by Sanaka and hosts of other sages, as well as by Vaśiṣṭha, Śuka and other devotees of Viṣṇu—Hanūmān, after praising the gods asked, "O Rāma, thou art the supreme self, identical with Viṣṇu, who is being, consciousness and bliss *(saccidānanda)*. O foremost of the family of Raghu, I bow down to thee again and again. O Rāma, for the sake of emancipation I wish to know thy true nature. O Rāma, be thou gracious enough to tell me that by which I shall be easily released from the bondage of mundane existence and attain salvation."

[Śrī-Rāma replied] "O mighty-armed one, well asked. Listen then to the truth uttered by me. I am well established in Vedānta. Have you recourse to Vedānta as well?"

[Hanūmān again asked] "O foremost of Raghus, what are Vedāntas? Where do they abide? Pray enlighten me."

[Śrī-Rāma replied]"O Hanūmān, listen to me. I shall truly describe to you the nature of Vedānta. The Vedas were generated manifold through the exhalation of my breath as Viṣṇu. Like the oil in the sesamum seed, Vedānta is latent in the Vedas."

[Hanūmān asked again:] "O Rāma, how many are the Vedas and their branches? O Rāghava, what are the Upaniṣads? Please be gracious and tell me."

[Śrī-Rāma said:] "Through the division of Ṛgveda and others, the Vedas are said to be four in number. Their branches are many. So also the Upaniṣads. In Ṛgveda, there are twenty-one branches. O son of Vāyu, there are 109 branches in Yajurveda. O conqueror of enemies, there are 1,000 branches in Sāmaveda. O best of Monkeys, there are fifty branches in Atharvāṇaveda. In each branch, there is one Upaniṣad. Whoever, with devotion to me, studies even one of the hymns *(ṛks)*, attains the state of absorption, rare for even the sages to attain."

[Hanūmān asked:] "O Rāma, some excellent sages have said that there is one kind of salvation only, while others [state that salvation is attained] through the uttering of thy name or the initiation into *tāraka* (mantra) at Kāśī (Benaras); or declare it is through Sāṅkhya-Yoga, or through the Yoga of Devotion; other great sages, through meditation upon the meaning of the sacred sentences of the Vedas. Salvation is stated to be of four kinds through the divisions of *sālokya* and others."

[Śrī-Rāma replied:] "There is only one true emancipation. O Monkey, even a person addicted to evil practices attains the salvation of my world *(sālokya)* through the uttering of my name, but not of other worlds. Should one die in the street [named] Brahma-nāla (the Lotus-stalk) in Kāśī, he attains my *tāraka* (mantra). Such a person, freed from all sins, attains my real essence (*svarūpa)*. It is this that is termed *sālokya-svārūpya* salvation. The twice-born who is of virtuous conduct and who, without diverting his intelligence on any other, meditates upon me, the all-ātman, attains nearness (*sāmīpya*) to me.

"It is this that is termed *sālokya-svārūpya-sāmīpya* salvation. The twice-born who, according to the path opened by the teacher, meditates upon my immutable reality attains absorption (*sāyujya*) into me, like the caterpillar into the wasp. This is the *sāyujya* salvation which is productive of Brāhmic bliss and is auspicious. Thus these kinds of salvation arise through my worship (*upāsanā*).

"The only means by which the final emancipation is attained is through Māṇḍūkya Upaniṣad alone, which is enough for the salvation of all aspirants. If knowledge (*jñāna*) is not attained thereby, study the ten Upaniṣads; thou shalt soon attain *jñāna*, and then my seat. O son of Añjanā, if thy *jñāna* is not made firm, study well the thirty-two Upaniṣads. You shall get release. If you aspire for disembodied salvation *(videhamukti)*, study the 108 Upaniṣads. I will truly state in order the [names of the] Upaniṣads with their purificatory mantras (*śānti*). Listen to them. [They are:] Īśa, Kena, Kaṭha, Praśna, Muṇḍa, Māṇḍūkya, Tittiri, Aitareya, Chāndogya, Bṛhadāraṇyaka, Brahma, Kaivalya, Jābāla, Śvetāśvatara, Haṃsa, Āruṇi, Garbha, Nārāyaṇa, (Parama)-Haṃsa, (Amṛta)-Bindu, (Amṛta)-Nāda, (Atharva)-Śiras, (Atharva)-Śikhā, Maitrāyaṇī, Kauṣītakī, (Bṛhat)-Jābāla, (Narasimha)-Tāpanī, Kālāgnirudra, Maitreyī, Subāla, Kṣurikā, Mantrikā, Sarvasāra, Nirālamba, (Śuka)-Rahasya, Vajrasūcikā, Tejo-(Bindu), Nāda-(Bindu), Dhyāna-(Bindu), (Brahma)-Vidyā, Yoga-Tattva, Ātmabodhaka, Parivrāṭ (Nārada-Parivrājaka), (Tri)-Śikhī, Sītā, (Yoga)-Cūḍā-(Maṇi) Nirvāṇa, Maṇḍala-(Brāhmaṇa), Dakṣiṇā-(Mūrti), Śarabha, Skanda, (Tripādvibhūti)-Mahā-Nārāyaṇa, Advaya-(Tāraka), (Rāma)-Rahasya, (Rāma)-Tāpanī, Vāsudeva, Mudgala, Śāṇḍilya, Paiṅgala, Bhikṣu, Mahat-Śāriraka, (Yoga)-Śikhā, Turīyātīta, Sannyāsa, (Paramahaṃsa)-Parivrājaka, Akṣamālikā, Avyakta, Ekākṣara, (Anna)-Pūrṇā, Sūrya, Akṣi, Adhyātma, Kuṇḍikā, Sāvitrī, Ātman, Pāśupata, Parabrahman, Avadhūta, Tripuratāpanī, Devī, Tripurā, Kara, Bhāvanā, (Rudra)-Hṛdaya, (Yoga)-Kuṇḍalinī, Bhasma-(Jābāla) Rudrākṣa, Gaṇapati, Darśana, Tārasāra, Mahāvākya, Pañcabrahma, (Prāṇa)-Agnihotra, Gopāla-Tāpanī, Kṛṣṇa, Yājñavalkya, Varāha, Śāṭyāyanī, Hayagrīva, Dattātreya, Gāruḍa, Kali-(Santāraṇa), Jābāla, Saubhāgya, Sarasvatīrahasya, Bahvṛca, and Muktika. These 108 (Upaniṣads) are able to do away with the three *bhāvanās* [of doubt, vain

thought, and false thought], conferring *jñāna* and *vairāgya*, and destroying the three *vāsanās*[1] [of book-lore, world and body].

"The twice-born—after learning the 108 Upaniṣads, together with the *śānti* as prescribed both before and after from the lips of a guru well-versed in the observances of Vedic knowledge and study—become liberated in life (*jīvanmukta*) till the destruction of their *prārabdha*; in course of time as the accumulated *karma* from past lives (*prārabdha*), is destroyed, they attain my disembodied salvation. Of this there is no doubt. O son of Vāyu, these 108 Upaniṣads, which are the essence of all the Upaniṣads and are capable of destroying all sins through their mere study, have been imparted by me to you as a disciple. This science of the 108 Upaniṣads taught by me, is an occult one and will free persons from bondage, whether they read them with or without knowledge. To gratify the desire of a supplicant, a kingdom may be given or wealth, but never shall the 108 Upaniṣads be imparted to an atheist, an ungrateful person, one intent on vicious actions, one having no devotion towards me, or one who loses his path in the cave of books. On no account shall they be given to one devoid of devotion. O Māruti, it is only after a thorough examination that they should be imparted to a disciple doing service [to a guru], to a well-disposed son, or to one devoted to me, following good observances, belonging to a good family and being of good intelligence. Whoever studies or hears the 108 Upaniṣads attains me. Of this there is no doubt. This is stated in the verse *(ṛk)* thus—Vidyā (Sarasvatī) went to a Brāhmaṇa [and addressed him] thus: 'Protect me. I am your treasure. Do not give me away to the envious, to one not treading the right path, or to the rogue. Then I shall be potent.' Impart this *ātmaniṣṭha-vīdyā* relating to Viṣṇu to one after examining him; to one who has proficiency in learning, is alert, intelligent, observant of the vow of celibacy and serving [the guru]."

Then Hanūmān asked Śrī-Rāmacandra to relate the *śānti* of each Upaniṣad according to the divisions of the Ṛgveda and others to which they belong. To which Śrī-Rāma replied: "Aitereya, Kauṣītaki, Nāda-(Bindu), Ātma-Bodha, Nirvāṇa, Mudgala,

1. For meaning of technical terms see Glossary.

Akṣamālikā, Tripurā, Saubhāgya and Bahvṛca—these ten Upaniṣads are of Ṛgveda and have the *śānti* beginning with '*vāṅme-manasi*', etc. Īśa, Bṛhadāraṇyaka, Jābāla, Haṃsa, (Parama)-Haṃsa, Subāla, Mantrikā, Nirālamba, Triśikhī-Brāhamaṇa, Maṇḍala-Brāhmaṇa, Advaya-Tāraka, Paiṅgala, Bhikṣu, Turīyātīta, Adhyātma Tārasāra, Yājñāvalkya, Śāṭyāyanī, and Muktika—these nineteen Upaniṣads are of the Śukla Yajurveda and have the *śānti* beginning with '*pūrṇamadaḥ*', etc.

"Kaṭha, Tittiri, Brahma, Kaivalya, Śvetāśvatara, Garbha, Nārāyaṇa, (Amṛta)-Bindu, (Amṛta)-Nāda, Kālāgnirudra, Kṣurikā, Sarvasāra, Śukarahasya, Tejo-(Bindu), Dhyāna-(Bindu), (Brahma)-Vidyā, Yoga-Tattva, Dakṣiṇā-(Mūrti), Skanda, Śāriraka, (Yoga)-Śikhā, Ekāśara, Akṣi, Avadhūta, Kara, (Rudra)-Hṛdaya, (Yoga)-Kuṇḍalinī, Pañcabrahma, (Prāṇa)-Agnihotra, Varāha, Kali-(Santāraṇa), and Sarasvatīrahasya—these thirty-two Upaniṣads are of the Kṛṣṇa Yajurveda and have the *śānti* beginning with '*sahanāvavatu*,' etc.

"Kena, Chāndogya, Āruṇi Maitrāyaṇī, Maitreyī, Vajra-sūcikā, (Yoga)-Cūḍā-(Maṇi), Vasudeva, Mahat-Sannyāsa, Avyakta, Kuṇḍikā, Sāvitrī, Rudrākṣa, Jābāla, Darśana, and Jābāli—these sixteen Upaniṣads are of the Sāmaveda and have the *śānti* beginning with '*āpyāyantu*,' etc.

"Praśna, Muṇḍaka, Māṇḍūkya, (Atharva)-Śiras, (Atharva)-Śikhā, (Bṛhat)-Jābāla, (Nṛsimha)-Tāpanī, (Nārada-Parivrājaka), Sītā, Śarabha, Mahā-Nārāyaṇa, (Rāma)-Rahasya, (Rāma)-Tāpanī, Śāṇḍilya, (Parama-Haṃsa)-Parivrājaka, (Anna)-Pūrṇā, Sūrya, Ātman, Pāśupata, Parabrahma, Tripura-Tapanī, Devī, Bhāvanā, Bhasma-(Jābāla), Gaṇapati, Mahāvākya, Gopāla-Tāpanī, Kṛṣṇa, Hayagrīva, Dattātreya and Gāruḍa—these thirty-one Upaniṣads of the Atharvaṇa-Veda have the *śānti* commencing with '*bhadram-karṇebhiḥ*,' etc.

"Persons desirous of emancipation and having developed the four means of salvation should, with presents in their hands, approach a guru full of faith, of good family, proficient in the Vedas, scripture-loving, of good qualities, straightforward, intent upon the welfare of all beings and an ocean of compassion; and after studying under him, according to the rules, the 108 Upaniṣads, he should ever be going through the process of studying, thinking

and reflecting upon them. With the cessation of the three bodies through the destruction of accumulated *karma* from previous lives (*prārabdha*), they attain the state of plenum, bereft of any *upādhis* like the ether in the pot [after the pot is broken]. This is the embodied salvation, this is the final emancipation. Therefore, even those in Brahmaloka through the studying of Vedānta from the lips of Brahmā attain with him the final emancipation. Hence to all these is stated the final emancipation through the path of knowledge (*jñāna*) and not through action [*karma*], Sāṅkhya-Yoga, and other *upāsanās*. Thus is the Upaniṣad."

ADHYĀYA II

Again Māruti (Hanūmān) addressed Śrī-Rāmacandra thus: "What is *jīvanmukti*? What is *videhamukti*? What is the authority therein? What about its perfection? What is the object of such a perfection?"

[Śrī-Rāma replied:] "The dharma of a man's *citta* that has the characteristics of agency and enjoyment is fraught with pains and hence tends towards bondage. The control of the *citta* in life is liberation (*jīvanmukti*). *Videhamukti* follows when through the extinction of accumulated *karma* (*prārabdha*), the removal of the vehicles [of the bodies] takes place like the ether in the pot [after the pot is broken]. The authority on the points of *jīvanmukti* and *videhamukti* is the 108 Upaniṣads. Its object [of perfection] is the attaining of eternal bliss through the removal of the pains of agency, etc. This has to be achieved through human effort. Like progeny obtained through the *putrakāmeṣṭi* sacrifice, wealth in trade or heaven through the *jyotiṣṭoma* sacrifice, so liberation in life (*jīvanmukti*) is gained through *samādhi* arising through Vedāntic study, and accomplished through human efforts. It has to be won through the extinction of all *vāsanās*. Regarding it, there are verses thus: 'The efforts of man are stated to be of two kinds, those that transcend scriptures and those that are according to scriptures. Those that transcend scriptures tend to harm while those that are according to scriptures tend to reality.' To men, true *jñāna* does not arise through the *vāsanās* of the world, scripture, and body. *Vāsanā* is divided into two, the pure and the impure. If thou art led by the pure *vāsanās*, thou shalt thereby soon reach by

degrees my seat. But should the old impure *vāsanās* land thee in danger, they should be overcome through efforts. This river of *vāsanās* towards objects, which flows in the pure and impure paths, should be diverted to the pure path through human efforts. The impure ones have to be transmuted into the pure. That which is diverted from the impure turns towards the pure. So also the reverse. This child, *citta*, has to be fondled through human efforts. O killer of enemies, it is only when through means of practice both *vāsanās* quite abandon thee, that thou wilt be able to realise the effects of [such] practice. Even in the case of doubt, the pure *vāsanās* alone should be practised.

"O son of Vāyu, there is nothing wrong in the increase of the pure *vāsanās*. The extinciton of *vāsanās*, *vijñāna* and the destruction of *manas* [as these three] when practised together for a long time are regarded, O great and intelligent one, as fruitful. So long as these are not equally practised again and again, so long the [supreme] seat is not attained even after the lapse of hundreds of years. Even should one of these [three] be practised for a long time, it will not yield its fruit like a mantra imperfectly done. Through the practice of these for a long time, the firm knots of the heart are cut, without doubt, like the breaking of the threads in a lotus-stalk rent in twain. The illusory *vāsanā* that has arisen through the practice of [many] hundreds of lives never perishes except through the practice of Yoga for a long time. Therefore, O Somya (disciple), after having put away to a distance the desire of enjoyment through discriminative human effort, resort to these three alone. The wise know that a mind associated with *vāsanā* tends to bondage, while a mind well freed from *vāsanā* is said to be an emancipated one. O Great Monkey, practise the state of a mind devoid of *vāsanā*. *Vāsanā* perishes through well-conducted deliberation and truth. Through the absorption of *vāsanā*, *manas* attains quiescence like a lamp [without oil]. He whose mind, devoid of destruction, is [centred] on me as of the nature of consciousness alone *(cinmātra)*, abandoning the *vāsanā*, is no other than myself of the nature of (being) *saccidānanda*. Whether *sāmadhi* and action are performed or not, one who has a supreme *citta* with a heart devoid of all desires is an emancipated person. He whose mind is freed from *vāsanā* is not subject to the fruits

arising from the performance or non-performance of actions, or *samādhi* or *jñāna*. Except through the entire giving up of *vāsanā* and through the observance of silence *(mauna)* towards objects, the supreme seat is not attained. Though devoid of *vāsanās*, the eye and other organs are involuntarily prompted to their [respective] external objects through habit. Just as the eye without any desire sees without any effort the objects that fall on it, so also the undaunted man of intelligence enters into the affairs [of the world] without any desire. O Māruti, the sages know that as *vāsanā* which is manifested through the consciousness of objects, which is of the nature of the object itself and which is the cause of the origination and absorption of *citta*. This excessively fluctuating *citta* is the cause of birth, bondage and death, due to the identification of itself with objects practised firmly [for a long time]. Like the analogy of the seed and the tree, the vibration of vital breaths arises through *vāsanā* and [vice versa] the *vāsanā* through the former—these forming the seed of *citta*. To the tree of *citta*, there are two seeds: the vibration of *prāṇa* and *vāsanā*. Should either one perish, the other would perish soon. Through the actions of the world being done without attachment, through the abandoning of the [thought of the] reality of the universe and the conviction of the destructibility of the body, *vāsanā* does not arise. Through the complete giving up of *vāsanā*, *citta* becomes non-*citta*. When the mind does not think at all, being completely devoid of *vāsanā*, then dawns the state of mindlessness which confers the great peace. So long as you are without a mind of [true] discrimination and are not a knower of the supreme seat, so long should you follow whatever has been decided by the teacher and the authorities of the sacred books. When your sins are burnt up and you are a knower of the reality without any anxiety, then all the good *vāsanās* also should be given up.

"The destruction of *citta* is of two kinds, that with form and that without form. [The destruction of] that with form is of the liberated in life (*jīvanmukta*); [the destruction of], that without form being of the *videhamukta*. O son of Vāyu, listen to [the means of] the destruction of *citta*. That is said to be the destruction of *citta* when it, associated with all the attributes of friendship and others, becomes quiescent [without any resurrection]. Of this

there is no doubt. Then the *manas* of one who is liberated in life (*jīvanmukta*) is free from fresh rebirth; to him, there is the destruction of *manas* without form. It is *manas* that is the root of the tree of the world (*saṃsāra*) with its thousands of shoots, branches, tender leaves and fruits. I think it to be *saṅkalpa* alone. In order that the tree of *saṃsāra* may wither soon, dry up its root through the quiescence of *saṅkalpa*. There is only one means to control one's mind. That is to destroy the mind as soon as it rises. That is the (great) dawn. In the case of the wise, the mind is destroyed: but in the case of the ignorant, it is indeed a fetter. So long as the mind is not destroyed through the firm contemplation of the one reality, so long are *vāsanās* prancing about in the heart like *vetāla* (goblin) in the night-time. The *vāsanās* of enjoyment of one who has destroyed the egoism of *citta* and controlled the organs, the enemies, decay like lotuses in mid-winter. Pressing one hand against the other, setting teeth against teeth, and forcing one limb against the other, he should first conquer his mind.

"It is not possible for one steeped in the sensory world to control the mind by sitting up again and again except through the approved means. As a vicious rutting elephant is not subject to control except through the goad, so in the matter of the control of the mind, the effective means are the attainment of spiritual knowledge, association with the wise, the entire abdication of all *vāsanās* and the control of *prāṇas*. While such are the [prescribed] means, should persons try to control the mind through violence, they are like those that search in darkness, having thrown aside the light [in their hands]. Those who endeavour to control the mind through force are but trying to bind a mad elephant with the filaments of a lotus-stalk.

"To the tree of the mind having the ever-growing branches of modifications, there are two seeds. One is the fluctuation of *prāṇa* and the other is the firmness of *vāsanā*. The [One] all-pervading consciousness is agitated by the fluctuation of *prāṇa*. The means of contemplation *(dhyāna)* by which [the one] *jñāna* is attained through the one-pointedness of the mind is now imparted to you. After duly resolving back the things originated [in the universe] with all their changes, meditate upon that which remains—namely, the consciousness alone *(cinmātra)*, which is also consciousness-

bliss (*cidānanda*). The wise say that the interval experienced by yogins after the inspiration and before the [next] expiration is [the internal] cessation of breath (*kumbhaka*); while the interval of complete equilibrium after expiration and before the next inspiration is the external *kumbhaka*. Through the force of the practice of *dhyāna*, the current of the modification of *manas* devoid of self that is of Brāhmic nature is said to be *samprajñāta-samādhi*, while the mind with the utter quiescence of modifications that confers upon one supreme bliss, is said to be *asamprajñāta-samādhi* that is dear to yogins. This [state] that is devoid of light, *manas* and *buddhi*, and that is of the nature of consciousness *(citta)*, is styled by the sages *atadvyāvṛtt-samādhi* (a *samādhi* that does not care or require the aid of another). It is plenum above, below and in the middle, and is of the nature of Śiva. This noumenal *samādhi* (*vidhi mukha*) is itself sanctioned by scriptures or Brahmā.

"The clinging to objects without previous or subsequent deliberation through intense thought [or longing] is stated to be *vāsanā*. O Chief of Monkeys, whatever is meditated upon by a person with ardent impetuosity without any other *vāsanā*, that he soon becomes. A person that is entirely subject to *vāsanā* becomes of the nature of that. When he regards this [universe] as real, then he is subject to delusion. Because of strong *vāsanās*, he does not abandon the nature of the universe. This person of wrong vision sees everything under infatuation like one deluded. *Vāsanās* are of two kinds—the pure and the impure. The impure ones are the cause of rebirth, while the pure are the destroyers of rebirth. The impure are said by the wise to be of the nature of intense *ajñāna*, associated with the great *ahaṃkāra* and generative of rebirth. Of what avail is the chewing again and again of the many stories from the scriptures to one who has abandoned the seed of rebirth, having turned it into a burnt one? O Māruti, you should, with effort, seek the effulgence within. O Tiger of Monkeys, whoever, after having abandoned the visible and the invisible, is as the one alone is not a mere knower of Brahman but is Brahman itself. One who, having studied the four Vedas and the various books does not cognize the reality of Brahman, is like the ladle, ignorant of the taste of the dainty[food]. Therefore, what other advice of

indifference can be imparted to a person who has not attained indifference to the impure *vāsanā* of delusion [or body]? This body is very impure while the one (ātman) that dwells in it is very pure. When the difference between the two are [thus] known, what then may be ordained as purification? The bondage of *vāsanā* is the [real] bondage, while the destruction of *vāsanā* is salvation. After wholly abandoning the *vāsanā*, give up even the desire for salvation. After first giving up the *vāsanā* of objects dependent upon the *vāsanā* of the mind, attract unto yourself the pure *vāsanās* associated with friendship *(maitri)* and others. Though engaged in the world with these pure *vāsanās*, give them up too and retire within the quiescent desires and become of the form of the longing after, *cit* alone. Then O Māruti! giving up that also associated as it is with *manas* and *buddhi*, may you become established in me in [the state of] *samādhi*. O son of Vāyu! always worship my reality that is destructive of pains, without sound, touch, form, decay, taste, destruction of smell and without name and clan (*gotra*). I am that non-dual one (Brahman) that is of the nature of the visible, like the sky, supreme, always shining, without birth, non-dual, without destruction, without attachment and all-pervading. I am the All and of the nature of salvation. One should ever meditate upon me thus: 'I am of the form of the visible (*jñāna*), the pure, of changeless nature and have really no objects in me. I am the ever-full Brahman, transverse and across, up and down.' Also meditate upon me thus: 'I am birthless, deathless, ageless, immortal, self-shining, all-pervading, destructionless, causeless, pure beyond the effect [of the universe] and ever gratified.' When one's body becomes a prey to time, he gives up the state of *jīvanmukti* as the wind attains the motionless state.

"The following is said in the *Ṛg[Veda]* also: Like the eye which is spread in the sky (seeing all things without any obstacle), so the wise ever see the supreme seat of Viṣṇu. The Brāhmaṇas that have ever the divine vision praise in diverse ways and illumine the supreme seat of Viṣṇu."

Oṃ tat sat is the Upaniṣad

2
Sarvasāra Upaniṣad of Kṛṣṇa Yajurveda

1. *What is Bondage (bandha).*

   Ātman (the self) falsely superimposing the body and others which are not-self upon himself, and identifying himself with them—this identification forms the bondage of the self.

2. *What is Emancipation (mokṣa)?*

   The freedom from that [identification] is emancipation.

3. *What is Ignorance (avidyā)?*

   That which causes this identification—that indeed is ignorance.

4. *What is Knowledge (vidyā)?*

   That which removes this identification is knowledge.

5. *What are the states of the waking (jāgrat), the dreaming (svapna), the dreamless sleep (suṣupti) and the fourth state (turīya)?*

Waking (*jāgrat*) is that [state] during which ātman enjoys the gross objects of senses as sound, etc. through the fourteen organs (the five organs of the senses, the five organs of action and four of the internal organs, viz. *manas*, *buddhi*, *citta*, *ahaṅkāra*) having the sun and the rest as their presiding deities.

Dreaming (*svapna*) is that [state] during which ātman experiences through the fourteen organs, sound and other objects which are the form of affinities (*vāsanās*) created for the time being, even in the absence of [the gross] sound and others.

Dreamless sleeping (*suṣupti*) is experienced by ātman when there is a cessation of the functions of the fourteen organs, and there is no special enjoying consciousness on account of the absence of these organs. The fourth state (*turīya*) is that state during which ātman is a witness to the existence of the above-mentioned three states, though it is in itself without [their] existence and non-existence and during which it is uninterrupted consciousness alone. And that consciousness (*caitanya*) is connected with the three states, which is without the three states, and which is pure.

6. *What are the sheaths (kośās)—Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānandamaya kośas?*

Annamaya kośa is the aggregate of the materials formed by food. When the ten vital airs (*vāyus*), *prāṇas* and others flow through the *annamaya kośa*, then it is called the *prāṇamaya kośa*. When ātman connected with the above two sheaths performs the functions of hearing, etc., through the fourteen organs of *manas* and others, then it is called *manomaya kośa*.

When in the (*antaḥkaraṇa*) internal organs connected with the above three sheaths, there arise the modfications of contemplation, meditation, etc. about the peculiarities of the sheaths, then it is called *vijñānamaya kośa*.

When the self-cause *jñāna* is in its self-bliss like the banyan tree in its seed, though associated with these four sheaths caused by *ajñāna*, then it is called *ānandamaya kośa*. Ātman which is associated with the vehicle (*upādhi*) of these sheaths is figuratively called *kośa*.

7. What is meant by actor (kartṛ), the five groups (jīva pañcavarga), the lord of the field (kṣetrajña), witness (sākṣin), the latent guide (kūṭastha) and Antaryāmin?

The actor *(kartṛ)* is the one who possesses the body and the internal organs through their respective desires proceeding from the idea of pleasure and pain. The idea of pleasure is that modification of the mind known as love. The idea of pain is that modification of the mind known as hate. The cause of pleasure and pain are sound, touch, form, taste and odour.

Jīva is that deluded one *(adhyāsin)* that thinks that this body, which is obtained through the effects of good and bad *karmas*, is one not so obtained.

Pañcavarga (the five groups) are (1) *Manas*, viz., *manas*, *buddhi*, *citta* and *ahaṃkāra* (creating uncertainty, certitude, flitting thought and egoism), (2) *Prāṇa*, i.e. *prāṇa*, *apāna*, *vyāna*, *samāna* and *udāna*, (3) *Sattva*, i.e. *sattva*, *rajas* and *tamas*. (4) the [five] elements: earth, water, fire, air and ether, and (5) dharma and its opposite *adharma*.

The original *avidyā* which has the characteristics of the above five groups, which does not perish without ātma-*jñāna*, which appears eternal through the presence of ātman and which is the vehicle for [the manifestation of] ātman, is the seed of the subtle body *(liṅga)*. It is also the heart-knot *(hṛdaya-granthi)*.

The consciousness *(caitanya)* which is reflected and shines in it is *kṣetrajña*.

The witness *(sākṣin)* is that conscious one that is aware of the appearance and disappearance [of the three states] of the knower, the knowledge and the known, who is himself without [or not affected by] this appearance and disappearance, and who is self-radiant.

He who is found without exception in the *buddhi* of all creatures from Brahmā down to ants, who dwells as witness to the *buddhi* of all creatures and is shining as ātman, is *kūṭastha*.

Antaryāmin is the ātman that shines as the ordainer, being within all bodies like the thread [on which] beads [are strung] and serving to know the cause of the several differences of *kūṭastha* and others associated with him.

8. *Who is Pratyagātman?*

He is of the nature of truth, wisdom, eternity and bliss. He has no vehicles of body. He is abstract wisdom itself, like a mass of pure gold that is devoid of the changes of bracelet, crown, etc. He is of the nature of mere consciousness. He is that which shines as *caitanya* and Brahman. When he is subject to the vehicle of *avidyā* and is the meaning of the word "*tvam*" (thou in *tattvamasi*), then he is *Pratyagātman.*

9. *Who is Paramātman?*

Paramātman is he who is associated with truth, wisdom, eternity, bliss, omniscience, etc., who is subject to the vehicle of *māyā* and who is the meaning of the word *tat* (or that in *tattvamasi*).

10. *What is Brahman?*

Brahman is that which is free from all vehicles, which is absolute consciousness, devoid of particularities, which is beingness *(sat)*, which is without a second, which is bliss and which is bereft of *māyā*. It is different from the characteristics of that expressed by the word *tvam* (thou) subject of vehicles *(upādhis)*, or the characteristics of that expressed by the word *tat* subject to *upādhis*. It is itself differenceless and is seen as the seat of everything. It is the pure, the noumenal, the true and the indestructible.

And what is the true (satya)?

It is the beingness *(sat)* which is the goal pointed out by the Vedas. It is that which cannot be said to be non-beingness *(asat)*. It is that which is not affected by the three periods of time. It is that which continues to exist during the three periods of time. It is that which is. It is one without a second. It has not the difference of similarity or dissimilarity; nor it is that which is the source of all ideas. It is that which does not perish even though space, time, matter, cause, etc. perish.

And what is wisdom (jñāna)?

It is self-illumination. It is that which illuminates all. It is that absolute consciousness which is without any obscuration. It is that consciousness which has no beginning or end, which is

perpetual and which is the witness to all modifications and their opposites.

And what is the eternal (ananta)?

It is that which is without origin and destruction. It is that which is not subject to the six changes (viz. birth, growth, manhood, decay, old age and death). It is free from all *upādhis*. It is that consciousness which, being all full and without destruction, permeates the created universe composed of *avyakta* and others, like the earth in the modifications of clay, the gold in the modifications of gold, and the thread in the modifications of thread.

And what is bliss (ānanda)?

It is the seat of all sentient beings, like the ocean of the water, is eternal, pure, partless and non-dual and is the sole essence of the bliss of consciousness *(cidānanda)*.

11. *Of how many kinds are substances?*

There are three kinds, beingness *(sat)*, non-beingness *(asat)* and illusion *(mithyā)*. *Sat* alone is Brahman. *Asat* is that which is not. *Mithyā* is the illusory ascription to Brahman of the universe that is not. What is fit to be known is Brahman, the ātman alone. Brahma-*jñāna* is the rooting out of all—bodies and such like—that are not self, and the merging in Brahman, the *sat*. The universe of ether and others including *jīva* is non-self.

12. *What is māyā?*

The root of this non-self is *māyā*. She appears in Brahman like clouds, etc. in the sky. She has no beginning but has an end. She is subject to proof and non-proof. She neither is, nor is not; nor is she a combination of both (*sat* and *asat*). Her seat is indescribable. She has the varieties of difference as extolled by the wise. It is she that truly is not. Her nature is *ajñāna*. She appears as *mūlaprakṛti*, *guṇasāmya* (a state where the three *guṇas* are found in equilibrium), *avidyā* and other forms, transforming herself into the form of the universe. Thus does a knower of Brahman cognize her.

Oṃ tat sat is the Upaniṣad

3
Nirālamba Upaniṣad of Śukla Yajurveda

HARIḤ-OṂ. I shall relate in the form of a catechism whatever should be known for the removal of all miseries that befall these ignorant creatures (men).

What is Brahman? Who is Īśvara? Who is Jīva? What is Prakṛti? Who is Paramātman? Who is Brahmā? Who is Viṣṇu? Who is Rudra? Who is Indra? Who is Yama? Who is Sūrya? Who is Candra? Who are Devas? Who are Rākṣasas? Who are Piśācas? Who are Manuṣyas? Who are Women? Who are Paśus etc.? What is Sthāvara? Who are Brāhmaṇas and others? What is Jāti? What is Karma? What is Akarma? What is Jñāna? What is Ajñāna? What is Sukha? What is Duḥkha? What is Svarga? What is Naraka? What is Bandha? What is Mokṣa? Who is Upāsya? Who is Vidvat? Who is Mūḍha? What is Āsura? What is Tapas? What is Paramapada? What is Grāhya? What is Agrāhya? Who is a Sannyāsin? Thus are the questions.

1. *What is Brahman?*

It is the *caitanya* that appears, through the aspects of *karma* and *jñāna*, as this vast mundane egg composed of *mahat, ahaṃkāra*

and the five elements, earth, water, fire, air and ether—that is secondless—that is devoid of all vehicles *(upādhis)*, that is full of the potencies (*śaktis*), that is without beginning and end, that is described as pure, beneficial, peaceful, and *guṇa*-less and that is indescribable.

2. *Who is Īśvara and what are his characteristics?*

Brahman itself, having through his *śakti* called *prakṛti* (matter), created the worlds and being latent in them, becomes the ruler of *buddhi* and *indriyas,* organs of sense and action as well as Brahmā (the creator) and others. Hence he is named Īśvara.

3. *Who is Jīva?*

Īśvara himself, subject to the false superimposition upon himself [of the idea] "I am the gross" through the [assumption of the] names and forms of Brahmā, Viṣṇu, Rudra, Indra and others is *jīva.* Though one, he appears as many *jīvas*, through the force of the different karmas originating the bodies.

4. *What is Material nature (Prakṛti)?*

It is nothing else but the potency (*śakti*) of Brahman which is of the nature of *buddhi* that is able to produce the many motley worlds by virtue of the mere presence of Brahman.

5. *What is Paramātman?*

The supreme ātman or soul. It is Brahman alone that is Paramātman as it (the former) is far superior to bodies and others.

6. *Who is the creator (Brahmā)?*
7. *Who is the preserver (Viṣṇu)?*
8. *Who is the destroyer(Rudra)?*
9. *Who is Indra?*
10. *Who is the god of death (Yama)?*
11. *Who is the sun (Sūrya)?*
12. *Who is the moon (Candra)?*
13. *Who are the gods (Devas)?*
14. *Who are the demons (Asuras)?*
15. *Who are the evil spirits (Piśācas)?*

16. *Who are the men (manuṣyas)?*
17. *Who are women?*
18. *What are beasts, (paśus)etc.?*
19. *What are the fixed ones (sthāvaras)?*
20. *Who are Brāhmaṇas and others?*

That Brahman is Brahmā, Viṣṇu, Rudra and Indra, Yama, Sūrya and Candra, Devas, Asuras, Piśācas, men, women, beasts, etc., *sthāvaras*, Brāhmaṇas and others. Here there is no manyness in the least degree: all this is verily Brahman.

21. *What is caste (jāti)*

It cannot refer to the skin, the blood, the flesh or the bone. There is no caste for ātman; caste is only conventional.

22. *What is Karma?*

Karma is that action alone which is performed by the organs and ascribed to ātman as "I do" (*viz.* agency being attributed to ātman).

23. *What is Inaction (akarma)?*

Inaction is the performance, without any desire for the fruits, of the daily and occasional rites, sacrifices, vows, austerities, gifts and other actions that are associated with the egoism of the actor and the enjoyer, and that are productive of bondage, rebirth, etc.

24. *What is Jñāna?*

It is the realisation by direct cognition of the fact that in this changing universe there is nothing but consciousness, that is of the form of the seer and the seen, pervading all things, that is the same in all and that is not subject to changes like pot, cloth, etc. This realisation is brought about by means of the subjugation of the body and the senses, the serving of a good guru, the hearing of the exposition of the Vedāntic doctrines and constant meditation thereon.

25. *What is Ajñāna?*

It is the illusory attribution, like the snake in the rope, of many

souls (ātmans) through the diverse vehicles (*upādhis*) of the gods, beasts, men, the fixed ones, females, males, castes and orders of life, bondage and emancipation, etc. to Brahman that is secondless, all-permeating and of the nature of all.

26. *What is happiness (sukha)?*

It is a state of being of the nature of bliss, having cognized through experience the reality of *saccidānanda* (beingness, consciousness and bliss).

27. *What is sorrow (duḥkha)?*

It is the mere thinking *(saṅkalpa)* of the objects of mundane existence [or of non-self].

28. *What is heaven (svarga)?*

It is the association with truth *(sat)*.

29. *What is hell (naraka)?*

It is the association with that which brings about this mundane existence which is false *(asat)*.

30. *What is bondage (bandha)?*

Such *saṅkalpas* as "I was born," etc., arising from the affinities of beginningless *ajñāna* form bondage.

The thought obscuration (or mental ignorance) of the mundane existence of "mine" in such as father, mother, brother, wife, child, house, gardens, lands, etc. brings about bondage.

The thoughts of I-ness as actor, etc., are bondage.

The thought of the development in oneself of the eight higher psychical powers (*siddhis*) as *aṇimā* and others is bondage.

The thought of propitiating the gods, men, etc. is bondage.

The thought of going through the eight means of yoga practice *yama*, etc. is bondage.

The thought of performing the duties of one's own caste and order of life is bondage.

The thought that command, fear and doubt are the attributes of [or pertain to] ātman is bondage.

The thought of knowing the rules of performing sacrifices, vows, austerity and gift is bondage. Even the mere thought of desire for emancipation (*mokṣa*) is bondage. By the very act of thought, bondage is caused.

31. *What is liberation (mokṣa)?*

Mokṣa is the [state of] annihilation, through the discrimination of the eternal from the non-eternal, of all thoughts of bondage, like those of "mine" in objects of pleasure and pain, lands, etc. in this transitory mundane existence.

32. *Who is fit to be worshipped (upāsya)?*

That guru who enables the disciple to attain to Brahman, the consciousness that is in all bodies.

33. *Who is the disciple (śiṣya)?*

The disciple is that Brahman alone that remains after the consciousness of the universe has been lost [in him] through Brāhmic wisdom.

34. *Who is the learned (vidvat)?*

It is he who has cognized the true form (of reality) of his own consciousness that is latent in all.

35. *Who is the ignorant (mūḍha)?*

He who has egoistic conception of the body, caste, orders of life, actor, enjoyer and others.

36. *What is the demoniacal (āsura)?*

It is the austerity *(tapas)* practised by one inflicting trouble on the ātman within through *japa* (or inaudible muttering of mantras), abstinence from food, *agnihotra* (the performance of the worship of fire), etc. attended with cruel desire, hatred, pain, hypocrisy and the rest, for the purpose of acquiring the powers of Viṣṇu, Brahmā, Rudra, Indra and others.

37. *What is austerity (tapas)?*

Tapas is the act of burning—through the fire of direct cognition of the knowledge that Brahman is the truth and the

universe a myth—the seed of the deep-rooted desire to attain the powers of Brahmā, etc.

38. *What is the supreme abode (paramapada)?*

It is the seat of the eternal and emancipated Brahman which is far superior to *prāṇas* (the vital airs), the organs of sense and action, the internal organs [of thought], the *guṇas* and others, which is of the nature of *saccidananda* and the witness to all.

39. *What is grāhya?*

Only the reality of absolute consciousness which is not conditioned by space, time or substance.

40. *What is agrāhya?*

The thought that this universe is truth—this universe which is different from one's self and which being subject to illusion (*māyā*) forms the object of [cognition of] *buddhi* and the organs.

41. *Who is the ascetic (sannyāsin)?*

A *sannyāsin* is an ascetic who having given up all the duties of castes and orders of life, good and bad actions, etc., being freed from [the conceptions of] "I" and "mine" and having taken his refuge in Brahman alone, roams at large practising *nirvikalpa samādhi* and being firmly convinced of "I am Brahman" through the realisation of the meaning of such sacred (Vedic) sentences as "Thou art That" "All this is verily Brahman" and "Here there is no differentiation from manyness in the least." He only is a *yogin*, an emancipated person. He only is fit to be adored. He only is a Paramahaṃsa. He only is an Avadhūta. He only is a Brāhmaṇa. Whoever studies the *Nirālamba-Upaniṣad* becomes, through the grace of the guru, pure like fire. He becomes pure like air. He does not return. He is not born again.

Oṃ tat sat is the Upaniṣad